all that is made of iron (karshnayasam) is known, the difference being only a name arising from speech but the truth being that all is iron,—thus, my dear is that instruction '|

" (7) The son said : " Surely those venerable men (my teachers) 'did not know that. For if they had known it, why should they not have told it to me ? Do you, sir, therefore, tell me that:" *ei* Be it so," said the father/'

It will be seen from the above exposition that the Reality of which all things are only modifications and which being known all things are virtually known, is to Aruni the Self, the same Self which every one of us calls his own self.

The second section establishes that Brahman is not only the efficient but also the material cause of the world, — the substance of which the things of the world are forms or appearances.

Says Raja Ram Mohan Roy in his *'Abridgment of i]%e Vedanta^s:*

s< God is the efficient cause of the "Universe, as a potter is of earthen pots, and He is also the material cause of it, the same as the earth is the material cause of the different earthen pots, or as a rope at an inadvertent view taken for a snake, is the material cause of the conceived existence, of the snake, which appears to be true by the support of the real existence of the rope. So says the Vedanta, God is the efficient cause of the Universe, as well as the material cause thereof (ay a spider of its web) ", as the Veda has positively declared, " That from a knowledge of God alone, a knowledge of every existing thing proceeds ". Also the Veda compares the knowledge respecting the Supreme Being to a knowledge of the earth, and the knowledge respecting the different species existing in the Universe to the knowledge of earthen pocs, which declaration and comparison prove the unity between the Supreme Being and the

Universe and by the following declarations of the Veda, *vis.,* " The Supreme Being has of His solo intention created the Universe ", it is evident that God is the wilful agent of all that can have existence. As the Veda says, that the Supreme Being intended (at the time of creation) to extend himself, it **is** evident that the Supreme Being is the origin of all matter, and its various appearances; as the reflection of the sun's meridian rays on sandy plains is the cause of the resemblance of an extended sea^ The Veda says that€< All figures and their appellations are mere inventions,